1:Herskovits & Herskovits E-5 (1928-1929) 1934
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462 price of grueling effort that a living can be wrested from its
241 jealous grasp. The women in their fields care for the growing crops, hoeing the ground so that moisture and sun reach the young plants, seeing that the lianas which throw their creepers over the cleared spaces to throttle the tender shoots do not get headway, and, as each crop ripens, attending to its harvesting.

262 Yams, cassava, and nappi are roots. For their planting
243 some of the crop of the year before is preserved and cut up.
244 But rice and peanuts, or pinda, as these are called here in the bush, and maize, of which the Bush Negroes learned from the Indians, and okra grow from seeds. The rice is planted on a hillside, for the Bush Negro does not grow irrigated rice, but the dry African variety that thrives on the slopes. Cassava, okra, peppers, plantains, peanuts, beans, sugar cane—each crop is allotted its own space, until the newly cleared ground is filled. A woman usually has two fields cut for her; one is called a rice field and one a cassava field. In each, the crops which yield several harvests a year are rotated. The cassava roots take nine months at least to ripen, but it is better to leave them in the ground ten or eleven months.

"It is the time of the great harvest now," the old woman said.

243 These were busy days for the women. With their short-
244 handled knives, they cut the rice stalk by stalk and made small sheaves of the golden grain, raked over the dirt so that the peanuts might be found and gathered, chopped the ripe sugar cane with the machetes which they handled with the same sureness as did their men, and dug out the cassava roots so that they might be carried to the village
[262] and made into flour for the cassava bread which was the staple of their diet.

"The corn," she said, "is not harvested now. We cut it at a different time; and the melons ripen later, too." At other times of the year there were other harvests, but this one, of the months of July and August, was the principal one.

1:Herskovits & Herskovits E-5 (1928-1929) 1934
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765 And Fenekonde said, "Mourning is hard. The widow must not go to the river alone to wash. Other women must take her there. Her husband's spirit might seize her. Her [005] hair must be cut. If not, he will get her by the hair. Her clothes must be ugly. She must keep herself unclean, so that his ghost will not long for her when he sees her."

But mourning was difficult not only for a woman. A man's mourning period was no less burdensome, they added. He too wore old clothes. When he went to wash, his wife's brother took him to the river. If he had another wife, he did not go into the hammock with her, for the dead woman would be envious and would kill him.

765 843 There were times, however, when women did not go into mourning for their husbands. If a woman carried a child in her womb, then she did not put on mourning clothes at all. She did not weep, she was not allowed to show any grief. That same night the dead man's oldest living brother would come with her in the hammock. If there were no brother, another man would come, for some man had to come.

"He must come. It cannot be otherwise. She cannot go to her hammock alone. So it is every night when a woman *carries a child in her womb. A man must be with her,* for the sake of the child."

3

243 644 In the clearing the widow stood stamping rice. About her the rice hulls flew and made a half circle of gold at her dark feet. Her mortar, which was made of a hollowed-out [A15] log, like a drum, was large and reached almost to her hips. On the ground was a large tray which she used for winnowing the rice. With slow, regular beats she lifted and dropped [A12] the pestle, and as her body swung with its slow motion the [B5A] head of the sleeping child on her back rolled this way and that.

768 244 Her two small boys had gone to live in her mother's village, but this girl child remained with her. She was born

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

252 weight of which elongates the tube. In place of a stone, a stick
285 may be passed through the lower end. The Bush Negro straddles it, working the apparatus with his own weight.

252 The pulp, when dried and heated, becomes a nourishing
262 flour ready for use. There are two ways of serving it. One way is to make it into large, circular pancakes, high piles or stacks of which were carried in our corials to constitute the chief diet of the paddlers on the river trip. When they feel a pang of hunger they break off a piece of cassava from one of the large pancakes, dip it into the river to soften it, and eat it without further preparation. The other way of preparing cassava is to stew it with fish or meat. On tasting this food we found it a bland, mealy cake of not unpleasant taste. The entire technic of preparing it is borrowed from the indigenous Indians; "matapee" is an Indian word.

In a number of Bush Negro villages can be found the common Indian corn. The Negroes allow it to mature and then roast it until it is as hard as a rock, after which they shell off the grains and eat them. If the white man asks for green corn, they refuse to give it to him, saying it is unfit to eat.

● 243 Another staple of their diet is rice, or *ahleesee*. Rice of
262 the upland variety can be planted in a dry soil and flourishes like wheat or oats. When harvested, it is tied in small bundles, about a foot in diameter, and threshed. The Negroes put it in a wooden mortar made of a hollow tree trunk, and three Djuka boys stand around it with pounders, striking alternately, like three railway labourers driving one spike.
000 Rice, especially when ripening, is attacked by birds, partic-

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[243]

Fig. 11. Threshing the rice ears on a sack with the feet. -- Tapanahoni, Drietabbetje, June 1952.

[245]
[415]

Fig. 12. The fruits of the pina palm are collected in a basket; a beverage is made from the fruit-pulp. -- Marowijne, Albina, April 1953.

[272]

/145 cont./

243 Rice (alésie).

Next to cassava rice is an important auxiliary crop. One sows the rice broadcast with the hand among the other crops and tjaps (6) the seed under lightly. The sowing time falls in Decem-

6. To tjap = to loosen the ground with a hoe.

ber to February or March. In the fourth month the rice is mature.
[132] The harvest time therefore falls in the long rainy season from May to July (somewhat later on the Surinam River). Only the ears are cut off, and these are dried in the sun on the grounds or in the villages. Only dry-land rice is cultivated but in many varieties, such as:

kasiwini, the best kind, with long white grains;
ajengena, with short fine grains, with pounding produces a beautiful white rice;
abalahede, with flat, round grain;
witti-alesie or paramakka-alesie, slightly colored in the ear;
lebi (redi) -- alesie, yellow as paddy, grows also in swampy places;
aloeloe or loeloe, sends out shoots quickly, has a good grain;
pindé-alesie, grain speckled on the outside;
asinkini, variety with long grain, is often planted.

/146/ Still other varieties are: rexora, saka, mabosoe, mooidà, sika-sirie, bakaté-saka, dendelei, mooimasra, wittifang, skati, blakatère, mesiti, pikienloeloe, trampoeloekoe.

[251] The Bush Negroes store the rice in the ears and thresh the paddy with the feet by treading on it after it has been dried on
252 zinc sheets or on sacks. The paddy is pounded in the matta whenever it is needed for a meal. Unpolished silver-pellicle rice /zilvervlies-rijst/ is thus eaten, and this is boiled in the usual
262 manner together with meat or fish. With a good harvest one has rice throughout the year until the following harvest, but frequently
[439] the quantity is sufficient for only a few months. In case of a shortage milled rice is purchased from the shops along the Marowijne.

/146 cont./

243 During the sowing one experiences a great deal of trouble
125 from "stondoifies" (1), which eat up the seed; the maturing ears

1. stondoifies = small pigeons, literally stone pigeons.

are plundered by a species of blackbird, "andokie," grain parakeets or pikoetoes, and the little rice bird, "tie." The loss that is suffered through these birds is frequently considerable. Other pests in the rice are not further known, or mentioned.

Bananas (bána).

245 These are always planted, but, in comparison with the cassava, less frequently. One ordinarily sets the plants in the ground somewhat later than the cassava shoots, in order to let them grow at the same time. It also happens that a certain section of a ground is planted exclusively with bananas and bacoven because otherwise these hinder the other crops too much with their shade. After 10-15 months the bunches are ripe.

There are various varieties in use:
granbána, ripe five months after the appearance of the bunch, fruit long;
oemanbána, ripe three months after the appearance of the bunch; fruit long;
patamacca-bána, idem; fruit short and somewhat sour in taste;
doengoe, , idem; fruit long; frequently with twin fingers;
kodjakondre, idem; fruit short.

252 The bananas are boiled as "green bananas" or, as ripe bananas, are first boiled and then pounded fine into "tomtom." Ripe bananas are also pounded uncooked, then mixed with cassava flour, and baked into a "koekoe."

/148 cont./

244 Yam roots frequently become very large. One cuts them
252 up and boils the pieces like tajer tubers.

Maize (kaloe).

243 Maize is sowed together with other crops and provides one of the first products; the harvesting is done after three months
[184] (March). Only one variety is known. Sometimes special maize plots are laid out (Paramaccaners).

252 The young maize is eaten boiled or roasted, sometimes also pounded and boiled to a porridge (kaloepapa). A well-known delicacy is "ansowé" or "asogrie," made of roasted dry kernels finely pounded and mixed with sugar.

244 Watermelon (watramoen)

This is planted in patches everywhere on the grounds; the harvest time falls in March. There are two varieties in use:
[262] hesiskin and blakaskin, both of which provide small, oval-round, white-spotted fruit with a bland-sweet, light-pink fruit-flesh; the fruit is eaten fresh.

Pumpkin (pampoen).

One finds this plant in many places, but never in great numbers.

Only the oblong dark green variety is known; the harvest
[252] time is from April on, and a long time afterwards. The fruit is cut in pieces, boiled, and eaten.

Okra (okrò).

This crop is generally grown on the food grounds; it provides edible fruit after three months, in February and March. Three varieties are distinguished:
sebiwiki, with short fruit;
afoesibobi, with short fruit;
diatoetoe, with long fruit.

252 The young green fruit is cut into pieces and boiled to a soup, usually together with tajer, meat, and so forth.